

daylight and ventilation has been added to every dark corner. Much has been done, and there is room for as much more if the funds were within reach. Every department in the Home is highly creditable to those in charge, and Rev. James Irvine, and wife and staff, are doing a grand work as educators at the Algoma Indian Home.

In speaking of the church services in the Fauquier Memorial Chapel, one of the visitors in parting from Mr. Irvine said: "It is many days since I so much enjoyed every part of the Church services as I have to-day."

"WHATSOEVER HE SAITH UNTO YOU, DO IT."

These words of St. Mary have been a creative force; they rouse up men and women for the life of Christian service. But they are also directive words. They not only create in men the enthusiasm of loving ministry, but they direct us how, in true wisdom, we are to do God's work among men. It is to be according to the mind and under the rule of Christ.

This direction is one much needed. We can not avoid asking the question: Under what conditions can men be raised to live their lives more generally than they are living them to-day in the elevating, joyful, restful power of the Gospel of Jesus Christ? Is there not something wrong in our work for Christ when, eighteen-and-a-half centuries after Calvary, two-thirds of the human race know not of God's redemption? Is there not something wrong when, after these many centuries of Christian work in England, the religious and social condition of vast masses of our countrymen are what they are around us on every hand? Surely we cannot hesitate to confess that it is even so. And if we ask the way of amendment, I believe it will be found in giving due heed to the counsel of the Holy Mother, "Whatsoever He saith unto you, do it."

"Whatsoever He saith," Our Christian work has suffered from its being too much limited to the direct exercise of religious influence. We have spoken and acted as though Christ only came to minister to one portion of man's being, and not to every portion of his being as he is; our thoughts have been too exclusively fixed on his spiritual needs, and we have been too neglectful of his mental and physical wants. Works of mercy have been too generally performed simply as giving opportunities for the direct exercise of spiritual influence. Teas, suppers, breakfasts, have been provided for the needy, to which has been added a religious address, giving the impression to those hidden to the meal that the motive of those who supplied it was not the pure motive of feeding brethren in their hunger, but the seizing an opportunity the hunger offered to win them to their religious communities and convictions, be what they may. How strikingly does this contrast with the method of Christ! He ministered to man's needs of body, mind and heart, as well as directly to his spiritual necessity. He fed the hungry in the wilderness, and supplied the wine at Cana of Galilee, but He preached no sermon on either occasion. He comforted the weeping widow of Nain, but did not seize the opportunity to teach her Christian truth. And so, if we are wise, shall we act. The indirect influence of Christian charity is a stronger evangelistic agency often than direct Christian preaching. There is a time to speak; be ever ready to seize it. But there is a time to be silent, when speech is out of place, and when it would mar the influence of Christian ministries of love. Believe in the influence of these ministries; seek to minister to every need of man in true brotherliness of spirit. "Whatsoever He saith unto you, do it." In the degree in which the Christian worker gains human touch of those he serves, in the

same degree will he gain a vantage ground from which to exercise spiritual influence.

Again, the counsel of our Lord's Mother is precious as teaching us this: that even in the sphere of the spiritual, Christian work is most powerful when it is done as He wills and directs. Now He wills it to be done in the unity of His Church. It is when Christians are dwelling together in visible unity, not only being of one mind and one heart, but also of one accord in one place, that they work under conditions of fullness of blessing.

The weakness of Christian work in Christendom to-day lies in its divisions. It is so for reasons human and divine. For human reasons, because these divisions make it unavoidable that much of the strength and time of Christians should be given to internecine strife, rather than to battle with the common foes; and because it is fatal to true economy in the using of Christian resources. For divine reasons, because these divisions are displeasing to God, and forfeit the fulness of His blessing. The recovered unity of The Church and the gathering of all Christians into her is the predicted condition of the Church's triumph over the world. Probably this prediction will be only fulfilled at the Coming of the Lord. But be this or not, this is to my mind clear and certain, that the condition of personally ministering so as to receive the fullest measure of blessing on work is to do this work in the unity of the Church. Not only must we serve in the unity of the Church, but our work should be done in the Church's way, because that way is Christ's way. He has created in His Church a system which is doctrinal, sacramental and moral. By the faith He brings men into the knowledge of the truth as it is in Himself. By the sacred rites of the Church He meets men and ministers to their spiritual needs, in every form and in every stage of life, from the cradle to the grave. By the laws of Christian living He reveals in her, He leads men out of sin into an increasing conformity with His own character. This sacred system of The Church Christ has created to bring His influence to bear on men, and it is the duty and the wisdom of Christian men recognizing this to do all that in them lies to secure the full expression of this system in the Church of to-day, and to seek to bring men out of the world into this system of the Church, that through it they may find in the ministries of the living Lord the quenching of their inner thirst by the good wine of His faith, and grace, and peace.

And yet again the words of the Holy Virgin bid us do what Christ calls each of us to do by the inspiration of His Holy Spirit. Every man's true work in the Church of God is assigned to Him by her Divine head. And it is our duty to be obedient to His callings. Each must serve where He wills him to serve; be it in the priesthood, or among Christian people; in the cloister, the institute of charity, the school, the home, in the streets and lanes of the city, or on the highways and by the hedges. And in the assigned sphere each must do the Christ-appointed work. "Whatsoever He saith unto you, do it." Thus ministering in the due order of ecclesiastical obedience in response to the Divine vocation of the great Head of the Church, we shall obey Mary's counsel, "Whatsoever He saith unto you, do it."—(From "The Life of Love."—Lent Lectures by Rev. Canon Body.)

ROMAN PERVERSIONS OF THE HOLY SCRIPTURE.

Archdeacon Grant, of Queenstown, South Africa, in a rejoinder to a Romanist magazine, printed in Capetown, which had attempted to reply to an article of his on the "Italian Mission," after showing that the Church of Rome has not hesitated to tamper with ordinary history, and that such tampering with history is

not a thing of the past, adds, "nor is the process withhold from that history (the Bible) whose sacredness ought to protect it from tricks of such a nature."

A book, called a "Guide to the Oratory," has lately been published, written by the Rev. H. S. Lowden, "Priest to the Oratory" at Brampton. In this work, the following statement is made: "At the Council of Jerusalem, after there had been disputing (Acts xv. 7), St. Peter gave sentence, authoritatively, on which the multitude held their peace, St. James, though Bishop of Jerusalem, also assenting to his decision."

If any one will take the trouble to turn to the Acts of the Apostles, he will find that subsequently to St. Peter having spoken, "all the multitude kept silence, and gave audience to Barnabas and Paul. . . . after they had held their peace, James answered, saying, 'Men and brethren hearken unto me'; and St. James ends thus: "Wherefore, my sentence is that," etc. In order to make the Scriptures square with the Roman teaching about St. Peter, we are requested to hold that St. Peter gave sentence. Are we not justified in thinking that the past and the present afford ground for apprehension as to the future? The instance given above is on a par with that of a copy of the New Testament, specimens of which are in the libraries of the British Museum, Lambeth, and the Chapter at Durham. In this, 1. Tim. iv. 1, is rendered, "Now the Spirit speaketh expressly, that in the latter days some will separate themselves from the Roman Faith." This edition has arch-episcopal approval. 1 Cor. iii. 15, runs as follows: "He himself shall be saved, yet in all cases as by the fire of purgatory." I think we need not go further for "some pretence of evidence," when the Bible is so manipulated.

GOD INCARNATE IMPLIES GOD TRIUNE.

While there is no ground for believing in anthropomorphism, as it is termed in theology; that is, that the Supreme Being has a human form, yet it is a truth of revelation that man was made in the image of God. In this truth lies the germ and prophecy of the greater truth, of God manifest in the flesh, in the person of Jesus Christ. Since God expresses himself in His own image, He can express Himself in manhood. He can show himself as man, as He did in the Son of Mary, the Son of God, the Emmanuel, God with us. In the person of the Incarnate One we see all along that man is made in God's image, and this man is Jesus of Nazareth. He has all human qualities in perfection, and yet He has the attributes of none other than the very God. Therefore, Christ, the Anointed One, is God. In Him is the fullness of the Godhead. Our poor human language can only express the relation of Jesus to the Deity by saying He is the Second Person of the Trinity. Again, God Incarnate implies the personality of the Holy Spirit. The definite mission of Jesus is accomplished, yet His corporate body extended in the Church still needs the indwelling of God, which is manifested in the Third Person of the Trinity. Nothing can tell it so well as His own words to His sorrowing disciples the day before His death: "All things that the Father hath are mine," showing His equality with the Father. "Therefore said I, He" (that is, the Paraklete, the Holy Spirit) "shall take of mine and show it unto you." That Spirit exhibited His visible mighty energy in tongues of fire on the day of Pentecost, takes "all things" both of the Father and of the Son, and shows them to all souls eager for the true light and the right way. And that Spirit is God in the world, the Third Person of the holy, blessed and glorious Trinity. —The Church News, Missouri.